

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 35. Vol. XXIX.

Saturday, August 31, 1867.

Price One Penny.

JESUS CHRIST.

Among all the great men who have played chief parts in the drama of life since the days of Adam, Jesus of Nazareth is the greatest. As far as the knowledge of the world goes he was of very humble parentage, Joseph, his reputed father, by whom he was brought up, being by trade a carpenter. His birthplace could not well have been more lowly, nor his apparent origin more obscure, and yet he obtained a name in the earth which will never be forgotten. His public career was only of about three years and a half's duration, yet he left behind him a more powerful and abiding influence than the greatest prophet, philosopher, warrior, or king, who has figured in the world's history.

Jesus of Nazareth, the offspring of Mary, was the Son of God. That Holy Being who is the father of the spirits of all men, is also the Father of the spirit that dwelt in the tabernacle of the man Jesus. Hence when speaking of his ascension, to that Mary whom he met in the garden of the sepulchre, he said, "Go to my brethren and say unto them I ascend unto my Father and your Father, and to my

God and your God." (John xx, 17.) The spirits of all men are the offspring of God; Jesus was the firstborn. For this reason he is described as the "beginning of the creation of God," "the firstborn of every creature," "the morning star," "the firstborn among many brethren," &c., and this is why it is written "when he bringeth his first begotten into the world, he saith, and let all the angels of God worship him." (Heb. i, 6.) Jesus was with the Father before the world was framed, therefore he could say with propriety to the Pharisees, before Abraham was I AM, and to the Father in his prayer, "now, O Father, glorify thou me with that glory which I had with thee before the world was."

By virtue of his birthright, Jesus became the mediator between God and man, and occupied the first place in the great plan of human redemption. In order that he might be qualified for the all-important work required of him upon the earth, it was necessary that a body should be prepared for him of a nature suited to his sublime mission, therefore God became the Father of his body, and consequently

he is called "the only begotten Son of God." Jesus is therefore the "first begotten" as pertaining to the spirit, and the "only begotten" according to the flesh. As to our spiritual origin, we are all the sons of God, and Jesus is our Elder brother; but in our corporal nature we are the children of men, and our bodies are of the earth, earthly; while the tabernacle of Jesus is of heavenly parentage, the only earthly element in his person being that which he derived from his mother Mary, and which alone bestowed upon him the right to be called the Son of Man—the term man being used, of course, in its extended sense, as signifying the human race.

Jesus in his dual nature, as the Son of God and of Mary, is the Christ, and the object of his earthly mission was to reveal to mankind the true and living God, to make manifest the true mode of worship, to make that atonement which had become necessary through the fall, to obtain power over death, hell, and the devil, and to become the author of life and redemption to all the sons and daughters of God upon the earth. That he might bring many sons to glory, it was necessary that he should be made like unto them, therefore, "as the children were made partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." (Heb. ii, 14.)

Jesus Christ accomplished the mission on earth that had been assigned to him "before the foundation of the world," and in the faithful performance of his task, set a pattern for the imitation of all his brethren, by his perfect obedience to every law, demonstrating that the commandments of God were "not burdensome nor grievous," and proving to God, man, and the heavenly hosts, that he was worthy of his holy and exalted calling. "He was in all points tempted like as we are, yet without sin," he showed practically that he "loved righteousness and hated iniquity," therefore he was "anointed with the oil of gladness above his fellows," God giving him a name "which is above every name," and decreeing that "at that name every knee should bow of things

in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Having suffered death for all men, he has become "the author of salvation to all them that obey him," and no man can come unto God but by him.

Every revelation, commandment, principle, or blessing that comes from God to man, is manifested through Jesus Christ. Every prayer that ascends from man to God, to be acceptable, must be offered in the name of Jesus Christ, for by virtue of his birth-right, his appointment, and his perfect faithfulness, he stands at the head of his brethren, between them and the Father, and will occupy that position forever and ever. That revelation which God gave to the Apostle John on the island of Patmos, came through Jesus Christ, as we read in Rev. i, 1, "The revelation of Jesus Christ which God gave to him, to shew unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." So with all that the Eternal Father has revealed in these latter days, everything has come through Jesus Christ. When Joseph Smith, the great Prophet of the nineteenth century, was favored with his first heavenly vision, in which he beheld the Father and the Son, all the instructions he received came from Jesus Christ, the only words that the Father spoke being, "this is my Beloved Son, hear him."

Faith in Jesus Christ is, then, absolutely essential to salvation; for, in the first place, it is only through the atonement which he has made that salvation is possible, and in the next place, no man can learn what is necessary to be done that he may receive the benefit of that atonement, unless Jesus Christ reveal it. The doctrine of faith in Jesus Christ must therefore of necessity be preached to all nations, for it forms the very root and groundwork of salvation; and every ordinance that is administered, every covenant that is entered into, every institution that is established, all must be done in the name of Jesus Christ to be of full force and efficacy. The great latter-day work, which is popu-

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larly known as "Mormonism," but which should be called The Church of Jesus Christ of Latter-day Saints, was inaugurated and is carried on under the immediate supervision of the Lord Jesus Christ, and will be brought by him to a perfect consummation.

In addition to the testimony of the ancient Apostles that Jesus lives, although he was put to death by the Jews on Calvary, we have the testimonies of those who have seen him in the present generation, from one of which, a vision seen by Joseph Smith and Sidney Rigdon on the 16th February 1832, we quote the following,— "While we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father, —that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (Doctrine and Covenants, sec. xii, par. 3.) This is the testimony that the Latter-day Saints bear to all the world—viz., that *Jesus lives*, and all those who through faith in him obey the commandments which he has revealed, will receive personally a testimony that he lives, by the inspiration of His Spirit.

Jesus Christ is the only true and lawful King of this earth. No earthly monarch living has received any authority whatever from him, therefore their assumption of power and dominion is unlawful, and will be taken from them. Strictly speaking, the Saints of God owe allegiance to Jesus Christ, and to no other living ruler; but as he has commanded them to obey the laws of the various nations where they dwell, they bow to the

authority which the world accords to the governments thereof. The time is close at hand when He, whose right it is to reign, will come and take possession of his kingdom, and all peoples and dominions will serve and obey him.

The great revolution which is to overturn and transfer to Jesus all the kingdoms of this world has already commenced. He has begun the work himself. He has planted the germ of his own kingdom. That work is known to the world as "Mormonism," and from it will grow the most glorious government that the world has ever seen,—powerful, universal, and divine. In the childhood of its earthly life, and the days of its weakness, it has already accomplished wonders; they are but the shadows of coming events. It is not only an embodiment of principles which are effecting a silent revolution in men's hearts, directing them to new modes of thought, and prompting them to new grounds of action, but it is a living, deathless organization, growing up into power and influence with a rapidity that is, to the world, formidable and irrepressible. Every kind of moral and physical weapon that men could fashion has been wielded against it in vain. Forces that naturally speaking would be overwhelming, have been hurled against it, and many times the world has rejoiced over its inevitable destruction, but it has, in every instance, emerged from the fire of persecution uninjured, deprived of nothing but that which it was a benefit to lose. That which exists and grows and flourishes contrary to all natural principles, must be supernatural; and this is the secret, hidden from the wondering world, of the life, progress, and success of, so called, "Mormonism"—Jesus Christ, the Son of the living God, is the founder and conductor of the work.

Not only is this the fact, but every true Latter-day Saint is aware of it. Here is a source of immense strength to the system. All its votaries are strengthened in their adherence to its doctrines, and in their efforts to promote its interests, by the firm and unshaken conviction that Jesus Christ is the prime mover and head of the

organization. Therefore argument, entreaty, bribes, threats, violence, privation, banishment, and death, are all pointless weapons against the faith of the people called "Mormons." Jesus Christ is their king, and they know it. They are building up a kingdom unto him, and they rejoice in the work. He has promised to them victory and reward, therefore they are undaunted and persevering in the face of every obstacle.

If brave and earnest men have devoted themselves to the establishment of man-made kingdoms, and have faced death without shrinking in the interests of their leaders, and in view of an earthly reward, how much more earnest, fearless, and faithful, should we be who have pledged ourselves to the kingdom of Jesus Christ, and who expect a reward that shall be beyond all human estimate. And who would not feel inspired that is called to labor in so glorious a cause! A world to be subdued, and brought under the dominion of its lawful King. The wicked who have ruled for ages, making the people mourn, to be hurled from their high places, and humbled in the dust of their own follies. The soul-bound nations to be freed from bondage, and the liberty of the everlasting Gospel to be established. The

royal seed of Israel to be hunted up, and prepared for their exalted and legitimate rights. The earth to be cleansed from pollution, society to be regenerated, truth to be made triumphant, and a people to be sanctified for the personal presence and effulgent glory of the King of kings, God's first born, our Elder brother, the Lord Jesus Christ!

Saints, let us remember that we are Christ's. Let us do all things as unto the Lord; having in view the establishment of his kingdom, and our salvation that is involved therein. Elders of Israel, let us remember in all our preachings and administrations, in every ordinance, in every work, that all the virtue and force thereof is through the authority we hold from the Lord Jesus Christ. Then let us do all things in his name, which is a key word of power, making devils to tremble and flee, controlling the very elements of life, and opening the gate to the treasures of heaven. And while we are grateful for his work of atonement, and are looking forward in faith for his promised blessings, let us ever bear in mind the heavenly precept which he enunciated in the days of his mortality, "If ye love me keep my commandments."

C. W. PENROSE.

REMARKS ON THE WORD OF WISDOM.

Recorded in the book of Doctrine and Covenants is a revelation entitled a Word of Wisdom—see page 240, sec. 81. This revelation was given through the prophet, seer, and revelator—Joseph Smith—soon after the organization of the Church of Jesus Christ of Latter-day Saints, and from that time up to the present it has been repeatedly brought before the notice of the Saints. Articles treating on the subject in a very plain and forcible manner have from time to time appeared in the columns of the STAR, and the Priesthood have been diligent in instructing the Saints thereon, whenever they have had the opportunity of doing so; hence they are left without excuse.

Ignorance cannot be urged in palliation for neglecting to observe the same, for the revelation itself, setting aside any teaching or commentary thereon, has been rendered in such plain, simple, and unmistakeable language, that a man who runs may read, and the most simple-minded need not misunderstand. Yet, strange to say, with these facts before them, there are many to be found to-day—and those, too, who profess great reverence for the word of the Lord—living in constant and direct violation thereof, and, in order to screen themselves from blame for disobedience, making various paltry excuses, such as—I cannot do without my glass of ale, pipe of tobacco, pinch of snuff, or cup of tea, at

the case may be ; for, from constant use, I have become so habituated to it that I really cannot get along without it, whatever the Lord may say to the contrary notwithstanding.

Do those parties who arrive at such an erroneous conclusion consider that they are thus deceiving themselves, or permitting Satan to deceive them and cheat them out of those blessings which it is their privilege to obtain and enjoy ? and, further, do they not perceive that they thus, as it were, virtually charge God with folly, and by word and action declare—We are wiser than thou ; for has He not emphatically declared that the Word of Wisdom is “adapted to the capacity of the weak, and the weakest of all Saints who are or can be called Saints.” It then necessarily follows, that unless we exercise sufficient control over ourselves, so as to bring our desires, appetites, and propensities in complete subjection to the laws of righteousness and the dictates of wisdom, we shall not be counted worthy to be numbered with the people of God. It is, nevertheless, true that we have been brought up in the traditions, usages, and evil practices of old Babylon, which have become deeply rooted and grounded within us, exercising over us the power and influence of a kind of second or artificial nature ; nevertheless, it is possible to overcome even that, and, in point of fact, it must be overcome by all who are striving to gain celestial glory.

Saints, we have everything to cheer and comfort us, and every lawful encouragement and inducement held out to us while engaged in the faithful discharge of our several duties ; then let us press onward to the mark of our high calling in Christ Jesus. The Lord has promised to aid and assist us and to give us strength according to our day—then let us put our trust in Him, and be diligent in keeping His commandments. Knowing full well that His yoke is easy and His burden light, and that He never requires more at the hands of His children than they are well able to perform ; but, of course, it is necessary they should exercise faith and perseverance, or they will never be able to accomplish any great amount of good. We may

rest assured that God is too wise to err and too good to be unkind ; still, let none flatter themselves that they can obtain those great and precious blessings, which are promised in connection with obedience to the Word of Wisdom, without fulfilling the conditions, for if we do we shall most assuredly be disappointed, for God is just as well as kind and merciful. As well might we expect to obtain remission of sin without the ordinance of baptism, or the gift of the Holy Ghost without the laying on of hands ; for the blessings promised in connection with obedience to certain laws and requirements are peculiar thereto, and therefore cannot be obtained in any other way or by any other means. Jesus has said—Those seeking to climb into the sheepfold in any other but the appointed way will be counted as thieves and robbers, and be treated accordingly.

Some foolishly think that, as the Word of Wisdom was not given by way of commandment, that the Lord will pass by their neglect in not observing it ; but in this they deceive themselves, for the Lord has declared that those who wait to be commanded in all things are counted unprofitable servants, and if they do not speedily repent will not be able to stand. It is truly said that a hint to the wise is sufficient—he seeth the danger afar off, and prepares to escape it—but the simple passeth heedlessly on and is punished. Now, the Lord being our creator, he fully understands the nature and laws of our being, and knows what is best for us to eat, to drink, and to avoid, and holds the right to dictate to us in matters affecting our temporal as well as spiritual condition ; and it is our duty to manifest humility and obedience to the revelations of His will at all times, whether it relates to our spiritual or temporal affairs, for both are alike unto the Lord.

The Word of Wisdom has been revealed for several reasons—Firstly, showing forth the order and will of God in the temporal salvation of all Saints in the last days ; secondly, He has wisely ordained that the blessings obtained by the obedient thereto shall act as a shield and safeguard against

the wiles and cunning craftiness of the wicked one, who will plot against the happiness and lives of the Saints of God ; for, as he perceives his time is getting shorter, and his ultimate triumph over truth less probable, his efforts to overcome the children of God will become more desperate. "Evils do and will exist in the hearts of wicked and conspiring men in the last days," saith the Lord ; hence the absolute necessity of the Saints putting on the whole armour of God and the breastplate of righteousness, that they may be fully prepared and proof against the assaults of the enemy of their souls. In the third place, we are told which are the best kinds of food for the nourishment and sustenance of our bodies, and this in order that we may enjoy the blessings of health, strength, and long life, and be instrumental, in the hands of God, in bringing souls unto Christ, and have the opportunity afforded us of working out our own salvation before him. But, if we turn a deaf ear to the voice of wisdom, and give way to our own inclinations and to depraved habits and evil practices, what will be the final result ? Let each one pause, reflect, and answer the question for himself.

One will say—If I keep the Word of Wisdom at home I must break it when I am thrown into the company of the world abroad, or endure the mortification of being laughed and sneered at. Now, there is no must in the case, and if they choose to laugh at us for doing what we know to be right, let them do so, they will regret it some day, and

our faith will get stronger in keeping the commandments of God by reason of being thus exercised. On the other hand, each time we allow ourselves to be overcome the weaker we feel, and the less able to cope with the next temptation that comes along. It behoves us to consider whether it is better to hearken to man or unto the Lord. The duty of every true Saint is plain before him ; therefore, let us each make a strong determination to keep the Word of Wisdom in its entirety, and, not only this, but every one of the revelations of God, as they are made known unto us, for it is written "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We should not only have the saving of the money in view, to assist in our emancipation from Babylon, which is now expended on articles which can be very well dispensed with, but also that we may become entitled to, and prove ourselves worthy of, the blessings promised, which is beautifully rendered in the following words :—"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures ; and shall run and not be weary, and shall walk and not faint ; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them." Amen.

FRANCIS L. GIBBONS.

A POSTATE CHRISTIANITY.

(From the New York Herald.)

"No man can compare the Church of the present day with the Church of the Apostles, with the Church of their immediate successors, with the Church, in fact, of the first two centuries, without feeling convinced that we have grievously wandered from first principles, and that in our attention to the letter of the law, and to the mere

forms of worship, we have neglected the spirit of both. During the progress of the last fifteen centuries, Christianity has contrived to acquire a large amount of civil power, to amass wealth, to locate herself in gorgeous cathedrals, to bedeck herself in splendid vestments, and otherwise to impose upon the fancy and imagi-

nation of mankind. She has done more; she has unnecessarily multiplied dogmas, and through the exercise of an assumed authority, to which she has not even the shadow of a claim, she has compelled the assent of the ignorant and the unreasoning. Such a state of things might be admirably suited to the peculiarities of the middle ages, but it is not at all adapted to the progress and enlightenment of the nineteenth century. Our times are different. We live in a reasoning, or, if you will, rationalistic and practical age. Men reason and object where formerly they blindly followed. The torch of truth is now carried fearlessly into the most sacred domains, and many in all lands are deeply convinced that Christianity consists neither in dogmas, nor in civil power, nor in wealth, nor in gorgeous cathedrals, nor in splendid vestments, nor in any other absurdity, whether pompous or paltry, whether sanctioned by prelate or by parson, but in something different from all these—in something simpler, purer, grander, nobler than either, or than all of them combined. Christianity can only retain her dominion over the hearts and consciences of men by reappearing with somewhat of that simple, unadorned, and artless beauty by which she won her first and grandest conquests. Could she so be seen again as she was seen in the days of her humility and sorrow, the world would bow adoringly before her, and men everywhere would yield themselves captive to her will."

The evident universal apostacy from the primitive Christian faith is set forth very plainly in the above remarks of the *New York Herald*. This is one thing that the Latter-day Saints have been pointing out for many years, and we are glad to see that the *New York Herald* is sufficiently cured of spiritual blindness to be able to see the truth of that fact, for proclaiming which we have had to encounter the abuse of the world, including no small portion from the *Herald* itself.

We have not only shown the great falling away which has taken place since the Apostolic age, but we have

also demonstrated that the true Church has been again established in all her ancient power, and with "that simple, unadorned, and artless beauty by which she won her first and grandest conquests." The *Herald* pretends to believe that could the Church "be seen again as she was seen in the days of her humiliation and her sorrow, that the world would bow adoringly before her, and men everywhere would yield themselves captive to her will." Did the world ever "bow adoringly" before the true Church of God? Did men everywhere yield themselves captive to the gospel in any age? And why should the *Herald* imagine that they would do so now? Is the world any purer now than in former times? Are men led captive by the truth in the nineteenth century any more than they were in the first?

Truth in the abstract is held up for admiration in theory, but in its pure reality is almost ignored in practical life. Editors will overrun with eloquence in praise of the beauty, power, and glory of truth as a principle, and yet, when it comes before them in actual reality, will prove that they despise it in their hearts. No; men do not worship truth in these latter times; their devotions are offered at the shrine of Mammon; and, instead of being led captive by the love of truth, they are drawn away by the lusts of the flesh, the desire for power, and that love which is "the root of all evil."

Has not the Church of Christ been seen again as she was seen of old—"in her humiliation and in her sorrow?" Let the blood of her prophets, which stains the soil of Illinois, pause for a moment in its calls on heaven for vengeance to answer yes. Let the prison walls, that have confined her faithful ministers, reply; and let the awful scenes of Missouri and Nauvoo, with all their sickening horrors, be unveiled from the coverings of the past to bear their heartrending testimony.

When the Lord restored His Church again in these last days, with all its former glory, with divinely inspired Prophets, Apostles, Elders, and Teachers, with the ancient doctrines, ordinances, gifts, blessings, healings,

and miracles, and bringing the same love, unity, faith, and peace as of old, did the world bow adoringly before it? No; but as it did in the first century, the world hated the Church, and drove her through more humiliation and sorrow than she endured at the first, and we do not forget that the American press performed its part in the miserable and ungodly work.

But there is a day coming when truth will be triumphant, and when all men will "bow adoringly" before the true God, and worship him in his appointed way; but it will be when "the wicked are cut off for ever," and when all them that "love and make a lie," whether editors, priests, or people, will have their part in the place which is prepared for them.

We have good desires even towards our enemies, and when we see the smallest approach to a proper understanding of the truth in our opponents, we are encouraged, and hope for their continued improvement. Therefore, we trust that even the *New York Herald*, doubtful as the case may be, having obtained light enough to see one truth which we have proclaimed,

may, in time, be brought to see the Church of Jesus Christ of Latter-day Saints in all its "simple, unadorned, and artless beauty;" as something "purer, grander, nobler than all the sects of modern times combined," and be led to "bow adoringly" before her divine author, the true and living God.

The time will come when many editors, who now are delighted to circulate any evil report, however false it may be, about the people of God, while they refuse to publish any truth in their favor, will be as eager to obtain the favour of the Saints and to serve their interests as they are now to act as the tools of political schemers and ecclesiastical hypocrites. Whether their services will be accepted is another thing; but those who are so bitter and blind on the "Mormon" question will do well to pause and reflect, for they may soon discover that in their folly they have been fighting against God. May the light of eternal truth shine on their minds, that they may see their position before it is too late.

C. W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 31, 1867.

THE KNOWLEDGE OF THE TRUTH.

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It is the privilege of every soul who renders obedience to the Gospel in sincerity, to receive a testimony from God of its truth. Every person who embraces the latter-day work may know for himself that it is the work of God. As "faith cometh by hearing," so knowledge comes through obedience.

Jesus promised in the days of his earthly ministry, that if any man would do the Father's will, he should "know of the doctrine whether it was of God." The same promise has been renewed through the Prophet Joseph Smith in this dispensation. There is another promise which was made by the Saviour, and which has also been renewed in our own day, to which we desire to call attention. It is one that is very often quoted, but very little understood in its full force and beauty. "Ask and ye shall receive, seek and ye shall find, knock

and it shall be opened unto you." Here are two promises which must be taken in connection with each other. If we pray without obeying His commandments to whom we pray, we cannot reasonably expect our prayers to be answered ; and if the blessings we desire to receive through our obedience are not worth asking for, it proves that we do not set a proper value upon them, and consequently may not, perchance, be entrusted with them.

It is the privilege of all mankind to have the door of the kingdom of heaven unlocked for them, but they must seek for the kingdom, and when they have found it, knock for admittance ; and when they have entered through the door, its rich treasures are to be had for the asking, if its regulations are properly complied with. Wisdom, knowledge, gifts and blessings, heavenly manifestations and prophetic light, every favor bestowed on the faithful in ancient times, may be received in the present day. This is one of the fundamental doctrines of the Church of Jesus Christ of Latter-day Saints. How do facts bear out the theory ? Scores of thousands scattered through the principal nations of the earth bear frequent and earnest testimony to the world that they have received these blessings through obedience to the latter-day Gospel, and that they know the work to be of God.

But occasionally we see individuals who were always considered half-hearted in the cause, turning away from the truth, to their own misery and condemnation. Why is this ? There are various causes which work apostacy ; the violation of sacred covenants being the most general cause of spiritual death. But some are shaken from their hold on the tree of life by the winds of evil report and foul calumny, which proves that, like untimely fruit, they have never ripened in the knowledge of the truth, and that the real sap and virtue of the tree has never impregnated them. Although such cases may not be numerous, yet we consider it our duty to strive for the salvation of all, and if we can be instrumental in saving one soul from the awful misery of the backslider and the apostate, our labors will be well repaid.

We say, then, to all the Saints, never rest satisfied in your souls until you are perfectly satisfied, without the shadow of a doubt, that the Church with which you are connected is in very deed the work of God. We know that most of the Saints have obtained this testimony, and that they greatly rejoice therein ; but our remarks are now addressed to those, if there be any in the Church, who have to be encouraged and sustained by the testimony of others ; whose hearts feel faint when rumors of evil concerning the Lord's people reach their ears ; whose knees tremble at the mad ravings of the false-hearted apostate ; whose faith grows weak and strong by turns as circumstances and influences change, and who have not the inward standard to detect the false spirit from the true. To such we say, obtain the promised knowledge for yourselves. Be not satisfied with a borrowed light, but get for yourselves a live coal from the heavenly altar, that your hearts may be warmed from within, and that the light of Christ may have an established place in your own spirits in which to shine forever. "Ask and ye shall receive."

There is no need for any of the Latter-day Saints to wait until they go to Zion to find out the truth of "Mormonism," neither should they postpone their efforts to obtain that knowledge until they arrive there. It is their privilege and their duty to seek for it now, so that when they go up to "the

mountain of the Lord's house in the tops of the mountains," they may be fortified within against every trial, and be able to understand and appreciate the people who dwell there, and the institutions of God's kingdom.

Those who have not received the heavenly witness in their own being, are in continual danger of falling away; but they who have sought for and obtained the testimony of the Spirit, feel that their feet are planted upon a rock; and being freed from the pain of doubt and the insecurity of mere belief, are happy and strong in the knowledge of the truth. False reports, such as are now, and have been continually, circulated concerning the servants and people of God, have no power to alarm them. False prophets and false teachers may arise and lead away the unenlightened, but they have the true touchstone within, and know the difference between the genuine coin and the counterfeit. Persecutions and troubles may come of such a nature as to try men's souls, and those who are not established in the truth may fail, and be swept aside; but the soul that is fortified by the true knowledge of God, and by untarnished faithfulness, feels no weakness in the trying hour, but is rather strengthened by the pressure that was designed for its destruction.

Then let *all* who have taken upon them the name of Saint, seek for the knowledge and the testimony which it is the privilege of every Saint to enjoy, and let those who now rejoice in the possession of those priceless blessings, take such a course that the Holy Spirit may ever continue with them as "an abiding witness." We rejoice to know that there never has been a time since the rise of the Church, when there was more unity and true desire to serve the Lord, than now exists among the Saints, especially in Utah; and we pray God that the knowledge of the truth may continue to increase in his Church and kingdom, until all shall know him from the least unto the greatest, and the veil shall be rent that they may see him in his glory.

CHRISTIAN FILIBUSTERING.

Sir,—Must the dark races of men eventually disappear before the white? Is all our sympathy to be monopolized by the negro when nobler races are rapidly perishing? Is "the Society for the Protection of the Aborigines" utterly powerless to effect its noble object? What is our system of colonization, if we cease for an instant to regard our own selfish interests? To us prosperity—to the aborigines ruin; to our races renewed life and energy—to the aborigines more or less speedy destruction. We cannot even be honest. We must veil our filibustering expeditions under specious pretensions of philanthropy. Having propagated beyond the means of comfortable subsistence in our own islands, we emigrate to other lands, not for our

own benefit, but to Christianize and civilize the heathen! Knowing that the Saxon despises the dark races, which he classes all together under the contemptuous title of "niggers;" that the races will not mingle, and that if they did, the hybrid race must die out, we inflict upon the unfortunate savage our civilization and our religion, the blessed religion of peace so gloriously exemplified by British men-of-war, cannons, rifles, soldiers, sailors, Bibles, and rum. We send missionaries, preceded, accompanied, or followed by the convict, the rum-dealer, the land-jobber, the soldier. The savages would indeed be simple if they believed the earnest, pious missionary, when he assured them that the most warlike nation of the

Pale-faces really believed in a religion whose principal tenet was peace. How wonderful that these simple-minded Africans, Australians, New Zealanders, American aborigines do not love us, do not believe in our professions of regard for their souls, when we offer them in one hand the Gospel, and in the other a bottle of rum. We have planted thriving Anglo-Saxon colonies in many savage lands, but where are the natives who welcomed as friends and brothers, whom we either tricked out of their lands, or butchered ruthlessly when they presumed to defend their hunting-grounds and the graves of their fathers?

The natives of Van Dieman's Land were all hunted down and shot some time since by their Christian white brethren, who are shocked with some anthropologists for saying that all races cannot come from one pair. Dr. Knox observes — "The Anglo-Saxon has already cleared out Tasmania. It was a cruel, cold-blooded, heartless deed. Australia is too large to attempt the same plan there; but by shooting the natives as freely as we do crows in other countries, the population must become thin and scarce in time." From a temporal point of view, the natives would certainly have been more fortunate had they never heard our Gospel, been killed by our fire-water, shot down by our rifles, or demoralized and debauched by Christian soldiers, sailors, and convicts. Their bones bleach in their native forests. Where the painted savage roved, in harmony with the wild aspect of nature, the white man now cheats his neighbor, sells wooden hams and nutmegs, uses false weights and measures, and sings hymns on Sunday. Simple people in England are persuaded that the savage perishes singing Dr. Watt's hymns—not raving and cursing the Pale-face—and subscribe money to prosper the good work of conversion. A worthy old clergyman once expressed to me in perfect good faith, his joyful conviction that we were rapidly Christianizing and civilizing heathen lands, which really means neither more nor less than that, by the aid of our superior force, we are planting our own race in the devastated homes of the aborigines. Our fatal superiority

in civilization is improving the savage off the face of the earth. We say to the doomed aborigines, "Be like us, or disappear." We might as well introduce a boy of ten to all the dissipations of London life and expect him to live. The savage is a child, and the child cannot at a bound attain to the experience and self-control of the man. In spite of our repeated and glaring failures, the Anglo-Saxon professes to think that his form of civilization must supersede all others. When will he be honest enough to confess the fact that he neither Christianizes nor civilizes the heathen, but cuts off whole races of men, hindering them from ever developing their own peculiar phases of civilization? All races were not intended to have one and the same form of civilization, and ours is certainly capable of considerable improvement. Let us at least face the awful fact that the white and dark races are at war, that they are antagonistic, and do not mix; consequently, that if white colonists prevail, it is at the expense of the dark races. If we go on as we are doing, it is possible the Anglo-Saxon—the pre-eminently colonizing race—will be some day left alone with that race which he professes to love so well—the negro. What then will happen? The Saxon cannot work in tropical latitudes. The free negro will not work. So the Saxon will not endure him, even with the aid of all M. Rimmel's perfumes. He will exterminate the negro, and then the whole earth will be Anglo-Saxon. Will it be Christian? The Anglo-Saxon is the chief among filibustering races.

J. M'GRIGOR ALLAN, F.A.S.L.
—*Public Opinion.*

THE INDIAN WAR IN AMERICA.—This affair has given rise to a discussion between the East and West which promises to become almost as fierce as that which once prevailed between the North and the South. General Sherman, who commands the forces sent out against the Indians, seems to share the feeling of the whites on the border, who are content with nothing less than a general rising of the black flag. He is held in check, however, by Lieut-General Grant, and warmly opposed by the Commissioner of In-

dian Affairs. This Commissioner, Col. Taylor, has just published a pamphlet, in which he states that the present mode of dealing with the Indians is both unjust and hopeless. The Indian population he estimates at 300,000. These are scattered over 1,500,000 square miles. They have 50,000 warriors, and are well armed. General Sherman's troops have killed fifteen or twenty, and lost 150. The causes of the war, in Col. Taylor's opinion, are, the horrible Sand Creek massacre of friendly Cheyennes and Arapahoe women and children in 1864; the establishment by military orders of an overland road through the best and last of the Indian hunting grounds; and the uncalled-for burning of a village, with all the property in it, by order of Major-General Hancock. Col. Taylor believes that a friendly commission can secure peace at a less cost than two days of the war.—*Pall Mall Gazette*.

The government has at length hit upon the brilliant plan of crowding all the Indians into Northwestern Texas. Commissioners are to meet early in August at St. Louis, and arrange the details. Of all the blind schemes that have been proposed, this is the blindest. Apaches, Comanches, Arapahoes, Blackfeet, Crows, Kiowas, Cheyennes, Gros Ventres, and Sioux, are all to be crowded in together—a glorious happy family. Scalps, with the ears and eyes on, will be cheap in the market when this arrangement is effected. Before these unmanageable fellows can be caged, it will cost us a war of fifty years' duration. The Indians are not fools, have some courage and outfight our regular troops. It is estimated that the whole cost of caging them will not exceed the expense of a year's warfare against them. Who

has made this wise calculation? We call for the mathematical data upon which it may be based. We cannot take care of the few Northwestern Texas tribes that already inhabit that frontier. Mexico is to-day rolling up a fearful bill of reclamations against us for depredations committed by our Indians. Chihuahua, Nuevo Leon, Coahuila, and Northern Durango, have been swept clean of pastoral wealth by our Comanche, Apache, and Lipan tribes, who make periodical incursions upon Mexican territory.

One hundred millions of dollars demanded to *corrall* the Indians! If we are to expend that amount, why not spend it sensibly, in making the aborigines useful members of society? At present they produce absolutely nothing, and it costs, directly and indirectly, an enormous amount to support them. If they be penned up, as suggested, in the deserts of Northwestern Texas, it will be making a bad matter worse, and our Indian war will be far from finished. The time has come when the remnants of the tribes which inhabit the United States territory must incorporate themselves into the communities of whites, as these settle their lands and build cities around them. All plans which have not this object in view, only occasion a useless expenditure of the public money, and a constant turmoil upon our frontier. This plan will satisfy the philanthropists and the extermination theorists also; for the Indian will soon die out in contact with the white, while the extinction will take place in a sufficiently peaceful manner to please the most flighty poet. Let us adopt the incorporative plan, and we shall soon have an end of our Indian difficulties.—*New York Herald*.

C O R R E S P O N D E N C E .

ENGLAND.

Birmingham, Aug. 12, 1867.

President F. D. Richards:

Dear Brother,—Knowing the great interest you take in the labors of the Elders of this mission, I esteem it a

pleasure as well as an agreeable duty to report occasionally the efforts we are making to extend the good work in which we feel ourselves so abundantly blessed.

Without going too far back for items

that may be of interest, I will date from the 1st of last June, at which time my esteemed friend and brother, John W. Young, paid us a short visit. This was previous, as you are aware, to the departure of my worthy predecessor, Elder Francis Platt. The 2nd of June, being the first Sunday in the month, was our fast day. We held, during the day, three meetings. A most happy feeling was with the Saints.

In the evening, according to previous arrangement, we repaired to a place known in this town as "The Bull-ring," in one of the most public parts of Birmingham, where stands the statue of the great English naval hero, Lord Nelson. We here commenced an open-air meeting by singing and prayer, after which one of our brethren began to address a very large audience, which had gathered closely around us; but we soon met with opposition, which caused much excitement among the people. We continued, however, many listening attentively; but, I am sorry to say, we were soon harshly ordered to discontinue our meeting. We accepted the order as official, as it came from one of Her Majesty's police-officers. We abandoned "The Bull-ring," feeling willing to leave the results with God.

I may here mention that just one fortnight from that day, and almost upon that very spot, the Birmingham "riots" of June, 1867, commenced, and, as you are aware, continued for a number of days, resulting in the serious injury of many persons and the destruction of much valuable property. The Riot Act was read, and the fact announced throughout the town by large posters. Stones were thrown in broad day-light at Mr. Dixon, who was at that time mayor of the town. In watching the progress of the riot, and in gazing upon the angry surging sea of human beings who thronged the principal streets leading from the Bull-ring, many reflections passed through my mind.

A spirit of bitter animosity, a desire to shed blood, to waste and destroy, appeared to reign supreme in the hearts of the mob.

One item came under my observa-

tion which I shall not soon forget. I looked upon the Bull-ring—how different the scene! Fifteen days before, a few humble elders sought to lift their warning voice, to bear their testimony to the people upon that spot, but they were not permitted. Now, all the streets leading to that place are guarded by the military and police; none without a pass are permitted to walk across that ground.

Against the palings that enclose the statue of the "hero, Nelson," now lean, glittering in the gas-light, the bayoneted musket and the sabres of the soldiers placed there on duty. The Bull-ring, if not transformed into a military camp-ground, at least wears much that appearance. The people since that time have become easily excited, and have, indeed, even recently manifested a desire to repeat their riotous acts.

On the 22nd of July, the Saints of the Ashted and Hockley Branches repaired to a beautiful field about four miles out of town, where, according to the previous arrangements of a committee appointed for the purpose, it had been decided to have a day's recreation. The principal object was, however, to give the Sunday school children of those Branches a treat, which was done by affording them opportunity for various amusements upon the fresh green grass. They heartily enjoyed their liberal supply of milk, buns, and so forth, ordered for the occasion.

A fine tent, 30 feet by 45 feet, had been secured and put up in the field early in the morning, which added much to the comfort of the older people, while they enjoyed the happy glee of the children.

About four o'clock p.m. we were refreshed by an excellent tea, prepared by the committee. The whole day was spent most happily by old and young, in playing foot-ball and cricket, watching the children race for little toy prizes, singing, swinging, and enjoying innocent amusements with that hearty whole-souled feeling which is characteristic of the Saints. I think there were in the field about 120 children, and perhaps twice that number who had not forgotten the days of childhood. I believe that all felt

grateful for, and mutually benefited by, this day's recreation.

On my return in the evening I found Elders Zebulon and Henry C. Jacobs (whom you had sent to this Conference to labor with me) anxiously waiting for me. I was very glad to see these brethren, and I bade them heartily welcome. I was pleased to see them looking and feeling so well. Since their arrival Elder H. J. Moore has also reported himself ready for the labor of the Ministry in Birmingham. I have deemed it wisdom to divide the Conference into two districts. Elders James Stuart and H. C. Jacobs will, for the present, labor in one, while Elders Z. Jacobs and H. J. Moore will labor in the other district. I myself shall endeavour to extend my labors to the whole Conference as much as possible.

We hold open-air meetings in every Branch throughout this Conference, and I can speak in terms of commendation of the ready and willing efforts of the young Elders, as, also, those of the local Priesthood, to warn the inhabitants of this vicinity. They are willing to lift their voices in the streets, in the courts, and in the bye-ways, or wherever they can gain a hearing. One week since I took one of the brethren with me, and went to West Bromwich, where we held meeting on an open space. We secured the loan of a wagon, which answered well for a stand from which to address the people, not far from five hundred of whom were soon gathered around. During the time of singing, a very respectable looking gentleman wished to know if we would permit him to ask some questions after we had concluded. I told him that such things were calculated to excite the people, and sometimes led to disturbances; but he assured me that the questions should be entirely gentlemanly ones, and only such as should pertain to points of doctrine. Upon such conditions I told him that I should not refuse to answer any reasonable question.

I then talked to the audience at some length upon the first principles of the gospel. I could not have desired better attention than was given, and, with the aid of the Holy Spirit,

I was enabled to speak with much freedom. The following written question was handed to me—"Are the principles of polygamy, as advocated by Brigham Young, consistent with the laws of nature?"

I read the question to the people, and told them that I would answer it, as I wished them to know that we did not believe, practice, or teach any doctrine of which we were ashamed; neither did we advocate any that we were not both able and willing to defend. We did not, therefore, shrink from investigation.

I then answered the question in part by asking another—Would God, our Heavenly Father, have blessed, conversed, and made covenants of promise with Abraham, Isaac, and Jacob, and called them his friends, while they were in the practice of polygamy, if it was contrary to the laws of nature?

Those who truly believed the Bible needed no argument to convince them that polygamy was a Bible doctrine. I told the people that in Utah the Saints believed and practiced it because God had commanded them to do so; and, that there, a good man who marries more than one wife honors them as his wives—owns, blesses, and protects them as such—acknowledges, provides for, and educates their offspring; and, in thus acting, he deems himself more honorable, just, and virtuous than they who follow the example of Christian monogamists, who disgrace so many thousand females, and brand their offspring with the foul stain of illegitimacy. I quoted a portion of Mr. Hepworth Dixon's testimony, and compared the morals of the people in Utah with those of this and other countries. The streets of the towns and cities of Utah do not afford homes for thousands of poor "unfortunates," who drag out a miserably unhappy but, fortunately, short life, by following their horrid trade. Who supports the 80,000 "unfortunates" that throng the streets of London? Who gives them money, the wages of their sin? Why, the married as well as the unmarried man—the husband as well as the bachelor.

Mr. Dixon tells us that in Utah

such things do not exist. Why do they not? Because women there prefer to be made honored wives and mothers, and the men are willing to make them such, if they should *have* to marry two or three of them, to bring it about. Again, in Utah husbands do not visit the grog-shop, and become intoxicated, and go home and abuse the one wife they may unworthily have. What was said upon these points appeared to entirely satisfy both the audience and the asker of the question; at least, there were no more questions proposed upon that doctrine.

A few objections were raised by the same gentleman upon other points, with equally poor success on his part, and, as a last effort, he declared that if I would work him a miracle he would join the "Mormons" at once. I told him, no. I would not show him a miracle to bring him into the Church, for if I did I should have to show him one every week to keep him in. I then referred him to the words of the Lord Jesus—"A wicked and an adulterous generation seeketh after a sign," &c. Also, it is written—"That in the last days Satan shall have power

to call fire down from heaven;" and, no doubt, his Satanic majesty will gain many followers by his wondrous display of power in working miracles.

We thanked the people for their kind attention, and dismissed, believing that we left many favourably impressed.

Yesterday (Sunday) we held another large and very similar meeting in the streets of Willenhall. A disturbance was raised, but, by the faith of the brethren, and the manifest power of God, the people were controlled and brought perceptibly under our influence.

And, now, for fear this letter should be too lengthy, and become wearisome, I will close by merely adding that a most excellent feeling prevails throughout this Conference, and that already the good fruits springing from the labor of the young Elders begins to be manifest in the increased diligence of many of the Saints. May God bless and give them much faith and success in hunting out the honest.

I remain, your brother faithfully in the gospel covenant,

MOSES THATCHER.

SUMMARY OF NEWS.

Juarez has permitted the Prussian Minister in Mexico to take possession of the body of Maximilian.

The business of the Liverpool assizes was commenced on Wednesday, August 14. The calendar is very heavy, and contains no fewer than eighty cases, eight of which are for murder.

The fine ripening weather of the last few days has brought about a general commencement of harvest operations. In order that there may be no scarcity of field labor, the War Office has authorized the employment of troops in harvest work.

A NEW GUN.—The Emperor Napoleon, well known to be a first-rate artillerist, has invented a new field gun. Its power is so great that a single discharge is expected to destroy a battalion. Workmen are busily engaged in manufacturing this weapon. They are locked up day and night, and never allowed to leave the premises, whereof his Majesty himself keeps the key; and the secret is not to be divulged until European complications render prompt action necessary.—*Echoes from the Clubs.*

LIVERPOOL AND ITS TEMPERATURE.—The weather report, as given daily, shows that the temperature in Liverpool is generally higher than in Penzance, and is often as high as Brest, L'Orient, and Rochefort. On Monday, August 12, at 8 o'clock a.m., Liverpool is given at 69; Penzance, 62; Brest, 68; L'Orient, 66; Rochefort, 68. On Tuesday, August 13, Liverpool is given as high as 70, whilst Penzance, the most southerly of English towns, is only 63.